

JOHN EWENIANNN,

WEEKE N

All persecuting, and malicious

P R I E S T S

May behold the blindnesse of their Zeale, the
shame of their Hypocricy, and the just re-
ward of their uncharitied malice.

BEING

An Answer to a scandalous book, called
Parish Looking-glasse for persecutors of
Ministers, pretended to be writ by Richard
Culmer the younger, in defence of his
father Richard Culmer, Minister of
Minster in the County of Kent, in the
Isle of .baner, near Canterbury.

By Stephen Blaxland.

Isa. 57. 20. The wicked are like the troubled Sea when it can-
not rest, whose waters cast up mire, and dirt.

Isa. 10. 12. 13. Wherefore thus saith the Lord the holy one of Is-
rael, because ye despise this word, and trust in oppression, and
hardnesse and stay therein.

Therefore this iniquity shall be to you as a breach ready to fall,
swelling out of a high wall, whose breaking cometh suddenly in
an instant.

Anno 1657.

TO (C)

To all the well affected Gentlemen in

K E N T.

Gentlemen,

Having been instigated, and indeed im-
perjured by Mr. Culmers unsufferable
abuses, and most scandalous falseries, I have
undertaken this short answer, which I hope
will not be found larded with untruths, but a
relish of approved verity, I protest I write no-
thing out of malice, but shall refer my self
to your candid judgements, and rest

A servant to you all, and
lover of my Coun-



Stephen Blaxland

To the Reader.

READER,

Before I make any progresse into my intended discourse I will declare unto the world the reason of my undertakings, which in short, is as followes.

First in respect of the wrong, and unsufferable injury done to my deceased father by the false & approbrious aspersions of Mr. Richard Culmer the elder, Minister of Minster in the Isle of Thanet, the known Author of that impertinent and shamefull book, entitled, A Parish Looking-glasse, pretended to be writ by his son, in defence of his (as he pretends) persecuted Father; but time shall shew Mr. Culmers falsity to the world, whilst truth (the virginity of the soul) shall in despite of malice, like the rod of Moyses, devour the rods of the Egyptians.

Secondly, In respect of my own reputation, which Mr. Culmer hath most injuriously endeavoured to demolish by several untruths, which I shall declare to the world without the

To the Reader.

without prejudice to truth, and I question not, but to shake off his serpentine invectives, as St. Paul did his viper, without the least detriment to my own conscience.

And now I shall desire the ingenious Reader, after he has seriously perpended and weighed each perticular in the ballance of reason to be an equal judge, for I must confesse I have undertaken to encounter a Goliath, a man armed with litterature (or at least ought to be) whose proud insults, can neither terrifie, nor conquer a true Israelite, The sling of Justice is better than the sword of envy.

Thus armed with resolution, I will enter the lists, notwithstanding I sufficiently know, that to strive with my superiour, is furious, with my equal, doubtfull, with my inferiour, sordid and base, with any, full of unquietnesse: for indeed, as one very well sayes, It is a shame to resist, where it is no honour to overcome: It was the saying of a wise man, that a man knows himself best by his enemies; which I have found to be an approved truth: for I have benefitted more by the serious consideration of Mr. Culmers malice, than ever I did

To the Reader

by his doctrine, I will only say of him, as was said of Nero Cæsar, he was Maximus tyrannorum, but minimus Doctorum, & invert that which was said of Julius Cæsar, he believed as a Pagan, but workt as a Christian, so Mr. Culmer may be said to believe as a Christian, but to act as a Pagan, I am sorry that his own merits inforce me to these expressions.

It was a custome amongst the Heathens, to abuse their priests out of their Philosophers, and their Kings out of their Priests, had Master Culmer lived in those dayes, he must have approved himself a better proficient in learning, than he did in making those verses of Queen Anne, which he so much boasts of in his Book of nick-names, where he makes an E-diphthong short, Culmerianâ authoritate, and not poetica licentiâ: neither would I have my Reader mistake me, and think that I am an enemy to Ministry, for I protest, I honour them with as much fidelity, as the Israelites did Aaron the first of Priests, and love them with as much integrity as Jonathan did David the best of Kings, Prophe-

To the Reader.

and Priests; but when a priest shall degenerate into a Rabshakee, a scoffer, a railer, and instead of pitying those that he pretends to be criminalls, nick-name, and revile them, then we may, like Lot, turn our backs upon Sodome; I never read that St. Paul, St. Peter, or the rest of the Apostles ever did so, but constantly exhorted one another, to meeknesse, patience, and charity; which three virtues cover the heart of man (as Solomon did the Temple) with gold: but when these three graces are deficient, it is an undoubted truth that the Divine cannot be Orthodoxal; Moreover, all things in a Divine ought to preach, his habit, his dyet, nay, his whole life; he must not, like Ishmael, have his hands against every man, and every mans hands against him; but like Joseph forgive his brethren, and instead of punishing them for their cruelty towards him, send them home to their father laden with provision for their necessities; again, a Divines words ought to be Maxims, and his actions examples, and his examples rules, and his perfections ought to consist in the acknowledging his imperfections; for wisdom

dom

To the Reader.

dom lives at the signe of humility: but as for Mr. Culmer, he may truly say to all these fore-mentioned virtues, as S. Peter said when he denied our Saviour; I know not the man, neither understand I what thou sayest: notwithstanding, I do really believe Mr. Culmer is no enemy to learning, neither do I believe that learning is much a friend to him, but it may be replied, what then, the Apostles were illiterate, 'T is truth, but during the time of their ignorance they converted none, but when they had the gift of tongues, and were acquainted with learning, they converted thousands; It is said by a good Author that Josias was but eight years old when he walk'd religiously before God, therefore Religion consists not in learning, but in grace, is it not possible for him to whom nothing is impossible to make Josias a Scholler at eight years old: moreover it is said that the learned alwayes put the cause before the effect, knowledge was the cause of Josias his Religion, and his Religion was the effect of that cause, for he could not be zelous for God without being taught to know there was a God, for
zeal



SPECULUM CULMERIANUM

Qui male fecit, semper aliquid præten-
dit.

If I must begin with my own large com-
mendations, I must begin with my own Epistle Dedi-
catory to the Right Honourable, (and
most truly say) most worthy Colonel
Gibson, Governor of the Isle of Jersey, you be-
gin very pathetically thus, I own his own
Right Honourable I (upon this occasion) I
Calmer.

Your Native Country (the County of Kent)
bath many obligations of much due respects
unto you for your valiant actions formerly, and at
present for the welfare, and safety thereof, &c.

Answer.

This is an undeniable truth, and I must
 confesse, a person of his Honour deserves (I
 speak it without a hyperboly to his worth)
 a larger and better encomium than I am able
 to expresse, yet I am sorry that this Lamb
 should live so neare a Lion, this *truth* border
 upon an untruth, being not many lines asun-
 der; which is,

Calmer.

And your undeserved favour, &c. hath en-
 courage'd, &c. to crave your patronage of this
 Apology, which the Law of filial love, and
 duty hath compelled me to write in defence
 of my aged Father, whose Ministerial im-
 ployment will not give him leave to do it
 with his own Pen. I do unfeignedly profess
 it is rather a grief then any delight to me that
 (upon this occasion) I am necessitated to pu-
 blish that any such Savages as are here dis-
 cribed, should be found in *Keus &c.*

Answer.

Here we may finde a strange Metamor-
 phosis,

phosis, the Father transformed into the Son, and the Son into the Father, the Son must further the Fathers works, and the Father must cherish the Son in owning an untruth, and the more to excuse the businesse, and to be thought studious you say that your Ministerial employments will not give you leave to do it with your own Pen, when I am very confident that you take not so much pains in your Ministerial employment, but that you may take time enough to write a great deal more, to as little purpose, as you have done this, which neither favours of learning, conscience, nor modesty as shall hereafter be expressed. Suppose it be your Sons (as it is well known it is not) he has used you, as you do your Text, for at first he calls you Father, and afterwards never mentions you, but by the name of Mr. *Culmer*.

As for your book, I look upon it as a very ridiculous thing, wherein you seek more your own private interest by calumniating of others, than the discharging of a good conscience by gently admonishing them; I will passe over the first and second pages, and onely look upon them as a prelude to your own praises, and vain ostentations.

Culmer, pag. 3^{ly}. 12^{ly}.

B 2

But

But I shall onely instance in the persecutors of Master *Rich. Culmer*, (heretotore of *Magdalen Colledge* in *Cambridge* Master of *Arts*) now Minister of *Minster*, in the Isle of *Thanet* in the County of *Kent*, whose persecutors are now very few living in that Parish, but mighty, and numerous elsewhere, especially those of the Popish, prelatical, and Cavalier party that never saw him, because of his activeneffe against their cause.

Answer.

First, for your Persecutors, I know, none of them, neither can I experimentally say that ever I knew you persecuted, but I believe when you name persecutors, you mean prosecutors, for indeed I know some that prosecuted you for your unjust actions, but I know none that persecute you (as you pretend) for your activeneffe in the service of the State, or that you were ever indemnified more then what the State has doubly; nay, trebly requited, therefore this, your persecuting expressions, are onely to bring your former actions into remembrance, and advance your own merits by a popular applause: *St. Paul* was persecuted for the truth, but you
are

are onely prosecuted for the contrary, he fought with beasts at *Ephesus*, but you make your Parish *Ephesus*, and your Parishioners beasts: You likewise say that you have very few persecutors now living in the Parish of *Minster*, truly, I am of your opinion, and yet I believe you have as many there now as ever, because in your book of Nick-names, you use so many inveterate and violent expressions against them; so that how can you expect a Parochial affection, when you come so much short of your Ministerial profession; can the sheep feed, when they are frightened by the shepheard.

As for your being of *Magdelin* Colledge in *Cambridge*, I cannot deny it, but as for your being Mr. of Arts, I must be silent, I confesse; I never heard, nor saw your Latin Sermon, which you preached at *St. Maries*, which I wonder you had not boasted of (if there were any such thing) as well as of a few School-boys verses, page the 7^h. at the latter end; And at the latter end of the 6th. page you say, they published Libells that you were famous in the Univerſitie for foot-ball playing, but never thought to be cut out for a *Mercurius*; Indeed that is an undeniable truth, for *ex omni ligno non fit Mercurius*.

But in the latter end of the same page, you say, you gave a specimen to the contrarie in many publick Arts, naming onely that in Print, in the book called [*Lachryma Cantabrigiencis,*] which litter of verses are as follows:

Upon Queen Ann.

*Cynthia luciflue conjungitur aurea Phæbo.
Phæbo in terris conjux fuit Anna Jacobo:
Eclipse patitur Phæbe: sic deficit Anna:
Phæbus in orbe micat: sic splendet in urbe Jacobus
Luna præst undis, lachrymas tulit Anna Britannis;
Sol radiis undas seccat: splendore Jacobus.*

Rich. Culmer Col. Mag.

Now let the Reader judge wherein consists the excellencie of those verses, except it be in, *luna præst undis*, wherein an *e.* is made short *Culmeriana auctoritate*; If this be all the learning you can boast of, then every School-boy may pretend to be a Divine, but it may be you did it purposely to be known to be a poor Scholler.

Now we come to your testimonials, page the

the 8th. where being afraid you should want matter for your vain-glorie you request a Certificate from the Major, Alder-men, and the inhabitants of *Canterbury*, which may be seen in the two last lines of the 7th. page.

Civit. Cant. ff.

We the Major, Alder-men, and other inhabitants thereof, at the request of *Rich. Culmer*, Clark, do testifie that he is a man of an exemplarie life, &c. and an able Teacher of Gods word, &c. August the 10th. *Ann. Dom.* 1642.

This Certificate is signed by above three-score persons, but what is this material to your present affaires, it being above 12. years since you begg'd it, since which time we have had those happy revolutions, that have quite altered the face of things, from what they were then, neither do I believe that you are now of the same opinion you were of then, yet these present testimonials must be produced, more out of vain-glorie to show what you have been, then out of policy to show what you are, as if it were impossible for you to change your principles, when you know,

Tem-

Tempora mutantur, & nos mutamur in illis, and this you doe because the ill-affected should not point at you, but many of those that were worst affected in those times, are best affected in these, therefore those testimonials are not materia for your purpose.

As for the 10th. 11, 12, 13, 14. & 15. pages, they are indeed either very scurrulous, or large encomiums of your own worth, therefore I will passe them by, and come to the sixteenth page, where we may finde in the two and twentieth of that page, that you give a Nick-name to one, and call him the five hundred pound-man.

The party so Nick-named was my Father, therefore I must crave leave a little to enlarge my self.

It was very well known to all in that Island, that my Father was a man of a quiet and peaceable spirit, one, that would not (like you, our Minister) act the part of *Tom a Bedlam*, as shall be sufficiently proved, and if the Parish since that time hath been distempered, it was by example of the Priest, therefore the lesse to be condemned by you; Neither was my Father ever thought to have a spurious off-spring, insomuch that he was inforced to exhaust his lively-hood from the Tap, I need

need not further explain my self, for I know you very well understand me.

It is an ancient addage, *de mortuis nil nisi laudum*, and *ignobilia sunt odia que ultra mortem procedunt*, which saying it may well be perceived, you observe not, for indeed you endeavour (which is a thing very unfutable to your profession) to scratch the dead out of their Graves, with the sharp Nails of malice.

As for my Father, (I will speak it in defiance of your envy) he was well known to live quietly and lovingly amongst his Neighbours, which is more than you can boast of. And he was likewise carefull in the education of his Children, not permitting them to rove, as you do your Children, for it is very well known that your eldest Son being drunk at *Sandwich*, opposed the Maior, for which he was sent to prison, and hath bragged of his beastly behaviour towards woemen: And as for your youngest Son, it was very well known how often he hath attempted the abuse of several woemen.

By these things we may observe the good instructions, and carefull education you have given to your Children; but it may be, you suppose, that they may take the liberty

by the Laws of Nature *Patrizare*: Thus you that pronounce the just judgements of God upon others that suffer by any mischance, or come to any untimely end, will not look at home and there behold his judgements sufficiently exemplified upon your self, in your Children.

Again, in the first line of the seventeenth page, you say that *I. W.* For crying all, all, was within a short time after crushed to death with a Waggon.

Answer.

I will not denie but that it may be true, and that Gods judgements are just, and that he is known by them, but so known by them, that he would not have us Tryumph over other mens misfortunes; but rather when we see, or hear of them, be truly thankfull to him that the like judgements have not fallen upon us, who have equally deserved the like, though it be his goodnesse to retard them.

In the fifth following line of the same page you say, That notwithstanding the foremen

mentioned judgements of God, that some continued to revile you.

Answer.

If you admire at this, what reason had *Moses* to admire at *Pharaoh*, that notwithstanding all the continuation, and experience of so many plagues did persist in his obstinacie against the Children of *Israel*; God permits no punishment to be inflicted without just desert, but I perceive that (in such matters as these) you see but with one eye, for you onely look upon the pretended malice of the Agent, and not upon the just deserts of the patient, *St. Paul*, as he was the greatest of sufferers, so he was by his own confession the greatest of sinners, he made it no wonder that men should revile him, because he was conscious to himself of his own sins; but you, without the least reflection upon your self, wonder that people should revile you, remember our blessed Saviour, remember *David* in all his troubles, remember *Job* upon the dunghill, and then you will finde that these things are the Ornaments of a Christian; but you, instead of acknowledging your owne

infirmities, procure others to flatter you with the vain, and untrue praises of your own abilities; Now let the Reader judge whether, or no your actions be any thing consonant to the Acts of the Apostles.

Culmer.

Page the eighteenth line, the twelfth: But this is an ordinarie persecution of Ministers, as now, when lately in that Isle a Drunken, scandalous, railing Priest was ejected, there scarce came one in ten, to hear the Godly Minister.

Answer.

Here I finde that quite contrarie to the rules of Divinitie, you absolutely justifie one partie, and condemne the other, but you know the heart of man is deceitfull above measure, who can know it? All that I can say is this, 'tis pitie he was so; however, his Doctrine may be good, though his life be bad, where we cannot live by example, we must be content to live by precept, for a good disposition, makes a good exposition; And it

God

God speaks to us as he did to *Balaam*, by the mouth of an Ass, we must hear him, and if he will have us saved by one that shall be damned, we must hear what he sayes, not look what he does.

In the twentieth page, about the four and thirtieth line, we may judge your resolutions by your Heathenish expressions, which are

Flectere si nequeo superos, Acharonta movebo.

With that it may be the better understood by all, I will render the effect of it in *English*.

*But if the Gods deny to please me well
In my designs, I'll work my ends by Hell.*

Now Reader, judge, if this expression be any way fit to be used by a Divine, and whether, or no his Parishioners ought to credit, or follow his Doctrine that is so Diabolical in his resolutions.

Culmer, page 33. 1. 38.

And to oppresse Mr. *Culmer*, the more they minded not the bounds of the Parish.

Answer.

Here you endeavour to tax the Parish with injustice, when you your self know the bounds of the Parish as well as any, for the bounds are so well known, that it is altogether needlesse to put the Parish to unnecessary charges, neither is it a thing usual thereabouts, but this truth is very much like the rest.

Culmer, pag. 24. l. 1.

And besides all these apprehensions, one thing more in point of livelyhood, I thought fit to mention. That Mr. *Culmer* having laid out about five pounds in demolishing the Monuments of Idolatry at *Minster* by special order, accord-

ing

ing to the Act of Parliament, for their demolishing, cannot get his money so laid out: At his first coming he often desired the Church-wardens to do that work according to the Act, but the five hundred pound-man being Churchwarden refused to Act.

Answer.

All this that you have declared is an absolute untruth, for my Father, whom you (not like a Divine) wisely Nick-name the five hundred pound-man, did go with you, and the rest of the chiefeſt of the Pariſh did go upon a *May-day* in the morning, and took down that, which you, in your grave wiſdom, thought any way Superſtitious, or Idolatrous; Inſomuch that you, your ſelf at the ſame inſtant gave the glory to God in bringing to paſſe ſo great a Reformation; in a day, which was ſet apart for a deformation: But after all this you being moved in ſpirit,

spirit, got the Key of the Church, and lock't your self in (because none should participate in so glorious a work) and took an occasion to quarrel with the Kings of *Israel*, which were painted in the Chancel windows, which, (when the Chief of the Parish were with you in the Church) you thought were not Superstitious, (as indeed they were not) but it was you, that were envious, because you very well knew that my Father (the five hundred pound-man, as your gravity is pleased to call him) was to maintain the Chappel, now pray tell me where was the glory to God? I am sure he cannot be glorified with envy, hatred, and malice, for it may easily be discerned, that envy was your zeal, and that you minded more the completion of your own wicked resolutions, *than the glorie of God.*

Culmer, page the 25. l. 5.

And

And the next Sabbath day Mr. Culmer got into the Church at the broken windowes, which were left unrepaired by the five hundred pound-man above half a year, in hope that Master Culmer should pay for all the ruines, which came through the wilfull neglect of the five hundred pounds-man speedy reparations those windowes, which belonged to him to reparaire as Parson, according to the said Act of Parliament; there was not at first above ten foot broken there.

Answer.

What reason was there that my Father should repair those demolishments which you made contrary to Act of Parliament, when as you your self did not think them Superstitious, therefore reason and equity will Demonstrate that what you ruine without order, you ought to reparaire at your own proper cost and charges.

Culmer, pag. 25. l. 25.

D

Yet

Yet I heard him say that he could have easily killed them every one with his Steele, but he often said, he blessed God, who kept his hands from shedding their blood, and that he admired at the goodnesse of God to him, that gave him such a spirit of meeknesse upon such an occasion, contrary to his natural and usual disposition in his own defence.

Answer.

I do much wonder that a man of your Coat should offer so much to disguise the truth with the imaculations of falshood; for it can be proved as it is Articled against you, that you have said, That you would stand up to your own knees in blood, and up to your Horses knees in blood, but you would have your Tithes, and up to the eares in blood, when you have been perswaded to be reasonable. And that it was the greatest sin that you had to answer for that you had not sued more for your Tithes. And that you were
sorry

sorry that you had not persecuted those that pulled you out of your Pulpit, even to their very Estates; & thought it was justifiable if you had murdered them all in the place, and said that you had that about you that would easily have done it, meaning a Dagger, and other things.

Here you show your zeal, your humility, your meeknesse, your love, and your charity: God blesse every flock from such a shepherd.

Culmer. pag. 27. l. 29.

Afterwards two Justices did sit upon the Ryot, and the Rioters were bound over to the Sessions, and there indicted and found guilty, and fined each of them forty shillings, which they received again from their good Masters & Dames.

Answer.

That the Rioters were indicted and found guilty, and fined forty shillings a

D 2

man,

man, is truth : but that (as you most fall-
ly suggest) they received their monies a-
gain from their good Masters & Dames,
as you call them, is altogether false : but

*Quo semel est imbuta recens servabit o-
dorem : Testa diu :*

What's bred in the bone will never off
of the flesh.

Culmer, pag. 29. l. 4.

And especially, two Justices of Peace,
and Deputy Lieutenants came with their
Families constantly about two years to
hear Mr. *Culmer* Preach.

Answer.

Here you may take notice of your own
vain-glory, thinking to advance your abil-
lities in preaching, by divulging, what
Emi-

Eminent men came to hear you, when as, all, was but two. (*Mr. Paramount*, and *Mr. Foach*. (Though you seem to divide them into many: Remember, who sayes, I will scatter the proud in the imagination of his heart: As for those beastly lines which follow in the same page I will omit, being fitting to be exprest onely by such a mouth as your own.

Culmer, pag. 29 l. 12.

And this wife of the five hundred pound-man, told her husband that she edified most by Master *Culmers* Ministry, and desired him to carry her about to no other Parishes, &c.

Answer.

I do much wonder to what intent you should speak this, except it be (as indeed it is your constant practise) to prove your self

self vain-glorious, but they that build their designs (as you do) upon the Maximes of falshood must expect, as you may, the just rewards, of their merits, for as for my Mothers expressions to my Father, which you say, were, as i s before mentioned, I am confident and very certain is altogether untrue.

Culmer, page the 33. l. 29.

And Master *Culmer* indicted the Scout for barring a common sheep-way, and had a verdict against him, &c.

Answer.

'Tis truth you did (to your credit be it spoken) indict the Gentle-man, which you out of a wonderfull deal of discretion) Nick-name the Scout, and had a verdict (such an one as it was) against him, but notwithstanding, your gravity,
dare

dare not ride that way without his permission, except it be on a Sunday morning early, and when you came home from London from prosecuting your Neighbours. As for procuring five men to be his assistants in the Exchequer, as you alleadge in the same page, is altogether false, for he neither perswaded, nor procured them: As for the Articles you there speak of, there was none exhibited against you, but what may be sufficiently proved.

Culmer, pag. 34. l. 15.

This man was lately brought in to be Clark of the Parish, for his good service done against Master *Culmer* many wayes, &c.

Answer.

It is false that this man (who you are wisely pleased to Nick-name the Trumpetter)

petter) was put in by the faction; But in this you discover your exquisite malice, in endeavouring to make all the Parish assistants and maintainers of this mans actions, which your own conscience if you dare examine it,) informs you to be untrue; For it is very well known that the Parish abounds with many inhabitants now (the more their misery in respect of so troublesome a Minister) that were not then, nor had any cognizance of the difference between you and your Parishioners; For my own part, I was no inhabitant at the same time when you, and the Ryotors fell out, but the greatest cause that the Parishioners had to put him in Clark, was, charity, (which is, indeed a stranger to you) in respect he was aged, and lame, and not in a capacity of relieving himself, and not be a charge, and trouble to the Parish.

Culmer, pag. 34. l. 40.

Who

Who is a prophane scoffer at the Communicants, calling them Master *Culmers* Disciples.

Answer.

In respect that I know you mean me, I shall in short answer for my self, and let the World know what an undeserving scandal you have cast upon me; I thank God I have been, and am (though not by you) better principled in my Religion than to be a Prophane scoffer, as you term me, at holy Ordinances, neither did I, as you falsly suggest in division, call them your Disciples, for indeed I rather will pitie, than laugh at them knowing what a bad, and Hypocritical Master they have; As for the Chancel windowes you make mention of, I confesse, I did not repaire them till I was absolutely informed whether I had right to a Pew, which I built in the Chancel; which your Son (learning humility of his Father) broke down, saying, that he was placed there by order,

E

but

but when I knew that the right lay in me, you very well know I mended them according to the time limitted by the Justice.

Culmer, pag. 35. l. 21.

But they need not seek revenge further than their own avenging themselves by their calumnies and false accusations and railings against Mr. Culmer.

Answer.

I never knew any that sought revenge against you, except you account it revenge, for people to seek for right in their own cause; neither did any calumniate you, except you look upon truth, as a calumny, because your civil, or (to speak truth) your uncivil deportments and misdemeanours deserved to be taken notice of: and whereas you declare that we combine to put you

you to charges in the Law, you are very much mistaken, for you know that your Tithes were never denied you, for you sued me, and the rest before we denied payment, & have put us to unjust charges, as the successe of your sute will manifest.

Culmer, page the 35. l. 25.

But it seems nothing will satisfie their malice and rage, but his purses bleeding to death by taking away his means of livelihood and subsistence by his ejection, or removal from his place and station.

Answer.

If we endeavour your removal, it is because you endeavour our disquiet, and instead of making peace amongst us, you endeavour to bring us into confusion; Neither is your Ministerial employment

all your lively-hood, for we very well know that you have (except you have spent it in Law) 120 pounds *per annum*, besides your Land in *Ireland*, but because you will make your condition to be the more commiserated, you begger it by an untruth, and say, we go about to take away your lively-hood and subsistence, but I will not trouble my self with any more of your impertinences, onely give a glance upon the 37th. page.

Culmer, pag. 37. l. 2.

It is a sure signe commonly, that a Minister is good when all the Parish is against him; and commonly when a whole Parish loves a Minister, and speaks well of him, he is stark naught.

An-

Answer.

This indeed is a prime sentence, and very worth the taking notice of, for here you say that you must upon necessity be very good, because your Parishioners hate you, (as indeed the most part doe: (And other Reverend Divines (not farre from you) because they are generally beloved of their Parishioners, are stark naught: I hope some of them will give you no thanks for this expression, but indeed this is something like your

Flectere si nequeo superos, acheronta movebo.

Moreover, by this you condemne all the Apostles, who found love and respect from Christians wheresoever they came; but you, no where; Then again, you condemne the Fathers, for I never read but that *Augustin* was very well beloved, and his

his death very much lamented by his Parishioners at *Hipo*, where he was Minister; And *Christome* at *Constantinople*, and *Barnard*, *Ferome*, and the rest at their respective Parishes, how happy are you, (nay, and are like to continue so) that all your Parish hate you: neither dare we believe that you will give us cause to do otherwise; for if we should, we should make our selves guilty of your being stark naught, so that now we may say (and you may be proud of it if you please) Good Master *Culmer*.

Thus having answered to all, or most part of your most material vilifications, give me leave to desire you to look upon a place of Scripture, which I believe you either never saw, or very little minded; It is the third of *Timothy*, beginning at the second verse, where we shall be informed what a true Minister ought to be, and if you can approve your self to be so, then let me, and others be condemned for our disrespectts.

Verse

Verse the second, a Bishop, or Minister must be blamelesse, the Husband of one Wife: vigilant, sober, of good behaviour, given to Hospitality; apt to Teach.

Verse the third, not given to Wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous; One that ruleth well his own house, having his Children in subjection with all gravity.

Verse the sixth, not a Novice, lest being lifted up with pride, he fall into the condemnation of the Devil.

Verse the seventh, moreover, he must have a good report of them that are without, least he fall into reproach, and the snare of the Devil.

Verse eight, he must be grave, not double tongued.

Now Master *Culmer*, if you can prove your self to be any of all these, except it be the Husband of one Wife, then go on, and hold the myserie of faith in a pure
con-

conscience, and follow the prescriptions of your Lord and Master, who says, Learn of me, for I am meek, and indeavour to keep the Unity of the spirit in the bond of peace, remember what he said to St. *Peter, Peter, Peter*, lovest thou me, feed my Sheep, remember the charge that he gave to his Disciples, Preach to all Nations, unity, peace and concord, doe you the same to your Parishioners, and if it be your Parishioners weaknesse to offend, let it be your goodnesse to forgive, so shall you be sure to purchase a good report here, and a happie enjoyment hereafter.

But before I conclude, let me intreat you not to misconstrue what I have writ, but prove (when you have read) a Dove, without gall, and as I hope you will read without prejudice, so I protest, I have not writ one Syllable out of malice, or envy, but with a serene and calm spirit, and I hope what I have writ will not procure me the name of a busie-bodie, in respect
I have

I have not medled with any mans busi-
nesse but my own, for indeed it is a ve-
ry great argument, that he which shuffi-
les himself into other mens businesse,
has little to do of his own. Moreover,
as one very well sayes, a busie-bodie
talkes without *credit*, lives without *love*,
dies without *teares*, or *pitie*, onely
some may say 'twas pitie he died no
sooner.

And as I have writ nothing to boast
of, so I hope I have writ nothing to
blush at, except it be the reiteration of
your *Invectives*, which indeed will
prove foul spots in your reputation, ex-
cept you wipe them off by a discreet
acknowledgement, for a crime timely
acknowledged is half expiated, and I
hope you will not so much abuse your
discretion as to justify that, which the
World condemnes; give me leave to
furnish you with that advice, which I
never had from you, which is, speak

F

evil

evil of no man, do good to all: let not the *Serpent* of your envy, devour the innocent *Dove* of your charitie, let your life teach us to die, and if the World revile you without a cause, remember our Saviour; or if you have denied our Saviour, either by the omission of those things, which are necessarie for salvation, or by the Commission of those things that are inducements to destruction, do as *Peter* did, goe out and weep bitterly, so shall your bitter teares be sweetned with a plentiful remission, and our Saviour (as *Noah* did his *Dove*) will take you into the Arke of his mercie.

Sir, Let me intreat you not to doe to me as the *Jewes* did to our Saviour, laugh me to scorn for what I have spoken, say not, nay think not, that I have writ any thing out of vainglorie or to argue my self discreet above my Neighbours, but rather believe that I have

I have told you these things out of the
humillitie of my spirit, desiring you to
observe what I have writ, or to write
me better things for my observa-
tion.

It is reported that the Lion (the
King of beasts) is directed to his Prey
by a *Facka*, which is a very small
beast, yet so great for the Lions be-
nefit, that his lively hood depends up-
on him; Sir, I speak this, because
(knowing my self inferiour to you.)
I have presumed to hunt out these ob-
servations, and lay them before you, for
though the Lion has the better judge-
ment to chuse his Prey, and the better
stomack to digest it, yet the *Facka* has
the better sent.

Neither despise me because I
am many degrees lower in my
judgement then your self; but
know, that though you are like

shall, higher by the head and
 shoulders then the rest, yet I will
 endeavour (like short-legg'd Zech-
 chiah) to get up into a Tree
 that I will see my Saviour.
 Luther sayes, that a man
 lives forty years before he
 knows himself to be a Foole
 and by that time he seeth his
 folly he dies: I am of Luther's opi-
 nion, and shall onely add this
 that though we do know our
 selves to be fooles at forty
 yeares old, yet we are ashamed
 (or at least unwilling) to confesse
 it at three-score.
 and let your life; but
 now that though you are like

To conclude all, I shall desire
Mr. Culmer, seriously to consider
and meditate upon What I have
expressed in my preceding answer,
and if he conceives I have injur'd
him by my objections, let him
justify himself by his answer, or
prove himself guilty by his si-
lence.

FINIS.
